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THE UNIVERSAL TEXT BOOK OF RELIGION AND MORALS

PART III. VOL I. HINDUISM

EDITED BY ANNIE BESANT
PRESIDENT OF THE THEOSOPHICAL SOCIETY

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FOREWORD

THE Third Part of the *Universal Text Book of Religion and Morals* consists of the specialties of the various great living religions. These mark them out from each other, for though they are founded on the same occult facts in Nature, they express those facts in ways suited to different human types. Thus the same facts underlie the Hindu Shrāddha and the Roman Catholic Mass for the Dead, different as are the outer ceremonies.

These specialties touch the mortal bodies of men—physical, emotional and mental—and affect the consciousness *as it works through those bodies.* These are the matters which separate religions from each other, and make one person prefer one religion, another person another. But they should not cause the separation of dislike, only the separation of practice. The latter need cause no separation of hearts, any more than the preference of one person for the expression of emotion through music, while another prefers it through painting.

In the use of the *Universal Text Book* in Schools, Parts I and II serve for the general lessons. Part III serves for separate lessons to boys of different faiths. Part III may be had in separated sections, each bound in paper covers, containing one special religion. It will also be bound in cloth and in boards, with the separated sections together.

We have gratefully to thank the Central Hindu College, Benares, for allowing us to reprint the Hindu section from the Sanātana Ḍharma *Advanced Text Book.* We cannot improve on it.

ANNIE BESANT,

President of the Theosophical Society

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CHAPTER I

THE SAṂSKĀRAS

CERTAIN general principles pervade all religious ceremonies, and these principles must be clearly grasped, otherwise these ceremonies will be unintelligible, and the mind will, sooner or later, revolt against them.

These principles are :

1. Man is a composite Being, a Jīvātmā enclosed in various sheaths ; each sheath is related to one of the visible or invisible worlds, and therefore also to its inhabitants. He is thus in touch with these worlds, and in continual relations with them.
2. The Jīvātmā and Prakṛti are in a state of unceasing vibration ; these vibrations vary in rapidity, regularity and complexity.
3. The vibrations of the Jīvātmā are rapid and regular, becoming more and more complicated as he unfolds his powers.
4. The vibrations of the matter of the sheaths are continuously affected by those of the Jīvātmā, and non-continuously by the various vibrations

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which reach each from the world to which its materials belong. In addition, each vibrates continuously according to the fundamental vibration of its world.

5. The Jīvātmā endeavours to impose his own vibrations on his sheaths, so that they may respond to him, and work harmoniously with him.
6. He is constantly frustrated in these attempts by the vibrations that reach his sheaths from outside, and set up vibrations in them that are independent of him.
7. He may be very much assisted in his labour by the setting up of vibrations which are in harmony with his own efforts.

These principles must be studied carefully and thoroughly understood.

Then we come to certain special facts, a knowledge of which is also necessary:

A mantra is a sequence of sounds, and these sounds are vibrations, so that the chanting, loud or low, or the silent repetition, of a mantra sets up a certain series of vibrations. Now a sound gives rise to a definite form, and a series of pictures is made by successive musical notes; these may be rendered visible, if suitable scientific means are taken to preserve a record of the vibrations set up by the sounds. Thus the forms created by a mantra depend on the notes on which the mantra is chanted; the mantra, as it is chanted, gives rise to a series of forms in subtle matter. The nature of the vibrations

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—that is their general character, whether constructive or destructive, whether stimulating love, energy, or other emotions—depends on the words of the mantra. The force with which the mantra can affect outside objects in the visible or invisible worlds depends on the purity, devotion, knowledge and will-power of the utterer. Such vibrations are included among the "various vibrations" mentioned under Principle 4 as affecting the sheaths, and are also referred to under Principle 7.

The repeated recitation of a mantra, that is, the repeated setting up of certain vibrations, gradually dominates the vibrations going on in the sheaths, and reduces them all to a regular rhythm, corresponding to its own. Hence the feeling of peace and calm which follows on the recitation of a mantra.

The name of a Deva, or other Being, mentioned in a mantra, sets up vibrations similar to those present in the Deva and his sheaths, and, as the mantra is repeated many times with cumulative effects, the sheaths of the utterer—or of any hearer—gradually repeat these vibrations with ever-increasing force.

यस्य यस्य च मन्त्रस्य प्रोद्दिष्टा या च देवता ।
तदाकारं भवेत्तस्य दैवतं देवतोच्यते ॥[1]

"Whatever the Devatā concerned with a mantra, his is the form of it; the mantra of the Deva is said to be the Deva."

[1] *Yogī Yājñavalkya*, quoted in the *Āhnika-Sūtrāvalī*, p. 13.

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Piṅgala, the writer on Vaiḍika manṭras, divides the metres according to the seven fundamental vibrations, and gives the name of the Ḍevaṭā corresponding to each vibration.

As the matter of the sheaths thus vibrates, it becomes easily penetrable by the influence of the Ḍeva, and very impervious to other influences. Hence the Ḍeva's influence reaches the Jīvāṭmā, and other influences are shut out.

If the sheaths contain much coarse matter which cannot vibrate in answer to the subtle and rapid vibrations set up by the manṭra, the repetition of the manṭra may cause pain, disease, death. It is therefore dangerous for an impure person to recite a manṭra, or to listen to the recitation of a manṭra, or even for a manṭra to be inaudibly recited in his presence.

If the sheaths contain some coarse matter, and some pure, the coarse matter will be shaken out, as the sheaths vibrate in answer to the manṭra, and pure matter will be drawn in to replace that which is shaken out.

But one important fact must be remembered, since, in a manṭra, the *sound* and rhythm are all important:

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात्[1]

"When the manṭra is defective in Svara or Varṇa, it is incorrectly directed and does not declare the

[1] *Vyākaraṇa-Mahābhāshya*, I, i, 1.

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true meaning. That lightning-word (then reacts upon and) slays the performer (of the sacrifice) himself as (the word) 'Indra-Shatru' for fault of Svara (slew Vṛttra, the performer of the sacrifice, and the enemy of Indra, instead of slaying Indra the enemy of Vṛttra, as intended)."

A good knowledge of Saṃskṛt is therefore necessary.

The magnetic properties of objects are also important in this matter of vibrations. *All* objects are always vibrating, and thus affect the sheaths of other objects near them. To affect the sheaths in any particular way, it is necessary to choose objects which have the desired vibrations.

All rites and ceremonies ordained by Seers and Sages are based on these principles and facts, which govern the mantras and the objects used with them. They are all intended to aid the Jīvātmā in reducing his sheaths to obedience, in purifying them, and in making them strong against evil; or else to shape external conditions to man's benefit, protection and support.

If these principles and facts are understood, the student will see clearly the reason of many injunctions and prohibitions which he finds in the Sanātana Dharma as to by whom, and in whose presence, mantras may be recited, what substances should be used in different ceremonies, what offerings should be made, and so on. Instead of a meaningless labyrinth of ceremonies sounds, objects and gestures, he will see an ordered system, intended to help the Jīvātmā to unfold his

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powers more rapidly, and to overcome the obstacles in his way.

The संस्काराः Saṃskārāḥ, are variously given, some lists enumerating only ten, others rising to a higher and higher number up to fifty-two. Among those which are specially called the ten Saṃskāras, some mark the important stage of a man's life up to and including his marriage; the remainder are ceremonies which may be performed daily or on special occasions, or are subsidiary to some of the Ten.[1]

The Ten principal and generally recognised Saṃskāras are:

1. गर्भाधानं	Garbhāḍhānam.
2. पुंसवनं	Pumsavanam.
3. सीमन्तोन्नयनं	Sīmanṭonnayanam.
4. जातकर्म	Jāṭakarma.
5. नामकरणं	Nāmakaraṇam.
6. अन्नप्राशनं	Annaprāshanam.
7. चूडाकरणं	Chudākaraṇam.
8. उपनयनं	Upanayanam.
9. समावर्तनं	Samāvarṭanam.
10. विवाहः	Vivāhaḥ.

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥[2]

"With sacred Vaiḍika rites should be performed the Saṃskāras of the body, namely, Niṣheka and the

[1] In the Introduction to Mandlik's edition of the *Yājñavalkya Smṛti* several lists are given, pp. xxx—xxxii.

[2] *Manusmṛti*, ii, 26.

rest, of the twice-born, which purify here and hereafter."

The whole life of the Āryan is thus guarded from conception to cremation.

The Garbhādhānam sanctifies the creative act, not to be undertaken carelessly, lightly, nor during the presence of any evil emotion in the mind of husband or wife, nor for the sake of mere enjoyment, but with the purpose of exercising the divine power of creation, the creating of a human body. The husband prays that a child may be conceived. Thus the first dawning of the new life is amid the vibration of a mantra (*Ṛgveda*, X, lxxxv, 21, 22).

The Annamaya-kosha and Prāṇamaya-kosha are being formed within the mother's womb, and in the third month the Puṃsavanam is performed with mantras—*Ṛgveda*, I, i, 3; III, iv, 9; V, xxxvii, 2; II, iii, 9—for the forming of a male child.

At the seventh month takes place the Sīmantonnayanam, or parting of the hair of the mother, at which the *Ṛgveda* mantras, X, cxxi, 10; clxxxiv, 1; II, xxxii, 4-8, are recited, guarding her from evil influences, and bringing to bear on the growing sheaths the most harmonious and health-giving vibrations.

These three Saṃskāras protect both mother and child, and to the latter bring all helpful vibrations to shape the developing body. The occult knowledge, which was thus utilised for the health and beauty of the evolving form, having disappeared for the most part, these useful and beautiful ceremonies

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have fallen into desuetude, to the great loss in health and vigour of the race.

The next Saṃskāra, the ceremony performed at birth, is the Jāṭakarma, the father welcoming his new-born child, praying for its long life, intelligence, wisdom, and well-being, and feeding it with gold, honey and butter.[1]

Shāṅkhāyana *Gṛhya-Sūṭras* (i, 24), Āshvalāyana *Gṛhya-Sūṭras* (i, 15), and Āpastamba *Gṛhya-Sūṭras* (i, 15) refer to this ceremony. Āshvalāyana gives *Ṛgveda*, II, xxi, 6 and III, xxxvi, 10, to be recited at the conclusion of the Jāṭakarma ceremony.

When the child is eleven days old, or on the tenth or twelfth day, the Nāmakaraṇam, the naming ceremony, is performed, with the *Ṛgveda* mantra, I, xci, 7. The name given should be according to caste :

मङ्गल्यं ब्राह्मणस्य स्यात् क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥
शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥
स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम् ।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥[2]

"Let a Brāhmaṇa's be auspicious, a Kṣhaṭṭriya's full of power, a Vaishya's connected with wealth, and a Shūḍra's, with lowliness.

[1] *Manusmṛti*, ii, 29.

[2] *ibid.*, 31—33.

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"A Brāhmaṇa's implying happiness; a Kṣhaṭṭriya's, protection; a Vaishya's, prosperity; a Shūḍra's service.

"Women's easily pronounceable, not harsh, with a clear meaning, pleasing, auspicious, ending in a long vowel, (soft) like the utterance of a benediction."

In the sixth month comes the Annaprāshanam, the first feeding with solid food, with the *Ṛgveḍa* manṭras, IV, xii, 4, 5; IX, lxvi, 19; and I, xxii, 15.

In the first or third year—or, according to the *Gṛhya-Sūṭras*, in the fifth for a Kṣhaṭṭriya and the seventh for a Vaishya—the Chūḍākaraṇam, the tonsure, or shaving of the head, is performed.

The Karṇaveḍha, or ear-boring ceremony, is performed at the fifth or seventh year, or even later. In Southern India it is sometimes performed on the twelfth day after birth or at the close of the first year, or with the Chūḍākaraṇam. It is not mentioned in the authoritative lists of Saṃskāras, but in modern Indian life it is regularly performed.[1]

By these ceremonies the young body is constantly harmonised and guarded, and says Yājñavalkya:

एवमेनः शमं याति बीजगर्भसमुद्भवम् ।[2]

"Thus is the sin (hereditary defect) arising from defect of seed and embryo allayed."

These Saṃskāras belong to the child-stage of life. With the next, the Upanayanam, the stage of youth

[1] See *Parāshara Gṛhya-Sūṭra*, II, i, and *Gaḍāḍhara-Bhāshya* thereon.

[2] *loc. cit.*, i, 13.

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may be said to begin. The lad is now to put away the toys of childhood, and is to begin the life of study which is to fit him to take his place in the world.

The Upanayanam is the ceremony of the investiture with the sacred thread, the initiation which is the "second birth," given by the Āchārya, and which constitutes the boy a द्विजः, Ḍvijaḥ, twice-born.

कामान्माता पिता चैनं यदुत्पादयतो मिथः ।
संभूतिं तस्य तां विद्याद्यद्योनावभिजायते ॥
आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साऽजराऽमरा ॥[1]

"That the father and mother give birth to him from mutual desire, so that he is born from the womb, let this be known as his physical birth.

"But that birth which is given, according to the ordinance, through the Sāviṭrī, by the preceptor who has mastered the Veḍas, that is the true birth, the unaging and immortal."

The word Upanāyana or Upanayana, means bringing near—bringing near to the preceptor, who initiates the boy, by giving him the sacred manṭra called गायत्री Gāyaṭrī.[2] Shāṅkhāyana, Āshvalāyana and Āpastamba agree with Yājñavalkya in their age limits. Manu gives the age as the fifth year for a Brāhmaṇa, the sixth for a Kṣhaṭṭriya and the eighth for a Vaishya,

[1] *Manusmṛti*, ii, 147, 148.

[2] So named because it protects him who chants it : "गायन्तं त्रायते इति ।

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making the limit, up to which initiation may be given, the sixteenth, twenty-second and twenty-fourth years respectively.[1] Yājñavalkya puts the lower limits at the eighth, eleventh and twelfth years, and the higher at the same ages as Manu.[2]

The boy is dressed in a kaupīna, and then in a new garment, and wears a girdle of Muñja grass, if a Brāhmaṇa; of a bow-string, if a Kṣhattṛiya; of woollen thread, if a Vaishya. The Āchārya puts on him according to his caste an antelope skin, a spotted deer skin, or a cow skin, and knots the girdle round him.[3] He then invests him with the यज्ञोपवीतं, Yajñopavīṭam, the sacrificial thread, and after certain questions and answers he sprinkles him with water, recites certain formulas and mantras, and, placing his hand on the pupil's heart, he says: "Under my will I take thy heart; my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart; may Bṛhaspaṭi join thee to me." He then teaches him the Gāyaṭrī, and gives him a staff, the length and the wood of which vary according to the caste of the boy.[4]

The whole ceremony represents the spiritual birth of the Ārya, and all its parts are significant. As spirits are sexless, the kaupīna symbolically makes him sexless, and being such the Brahmachārī is bound to lead a life of chastity or celibacy. The new garment

[1] *loc. cit.*, ii, 37, 38.
[2] *loc. cit.*, i, 14, 37.
[3] These significant symbols have been dropped in modern India, and all castes wear the same.
[4] See, for full details, the *Shāṅkhāyana Gṛhya-Sūṭra*, II, i—vi.

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represents the new body. The girdle is wound round thrice to show that the boy has to study the Saṃhiṭās, the Brāhmaṇas and the Upaniṣhats. The skin represents the ascetic life he should lead.

The sacrificial thread consists of three threads, knotted together, and signifies the various triads which exist in the universe: the triple nature of Spirit, Saṭ-Chiṭ-Ānanda; the triple nature of matter, Saṭṭva, Rajas, Ṭamas; the Ṭrimūrṭi; the triple Jīvāṭmā, Jñāna-Ichchhā-Kriyā; the three words, Bhūḥ, Bhuvaḥ, Svaḥ; mind, speech and body, each again divided into three as regards action; and so on. And he who wears the thread should exercise a triple control, over his mind, speech and body.[1]

The staff represents, as a rod, like the triple wand of the Sannyāsī, the control that a student should exercise over thoughts, words and actions.

वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥
त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥[2]

"The rod that rules the voice, the rod that rules the mind, the rod that rules the acts—he in whose Buddhi these are maintained is called a Triḍaṇḍī.

"The man who exercises this triple rod in respect to all creatures, controlling desire and anger, he attains perfection."

[1] See *Manusmṛti*, xii, 4—11.
[2] *Ibid.*, xii, 10, 11.

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Then came the end of the student stage, the Samāvarṭanam; the pupil presented his teacher with a gift, and received permission to take the formal bath, which marked the close of his pupilage.

गुरवे तु वरं दत्वा स्नायीत तदनुज्ञया ।
वेदं व्रतानि वा पारं नीत्वा ह्युभयमेव वा ॥[1]

"To the teacher having given what is wished for, let him bathe with his permission, having completed the Veḍas, the Vraṭas, or both."

Then he returned home and performed the Samāvarṭanam, the returning ceremony. He was then called a Snāṭaka, and was ready to marry and enter the household state.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥[2]

"Having bathed, with the permission of his teacher, and having become Samāvṛṭṭa (returned) according to rule, let a twice-born man marry a wife of his caste, endowed with auspicious marks."

Thus closed the student stage, and with the Vivāha, the marriage, the life of the householder began. Now he was to take up his duties as man and begin the payment of his debts by sacrifice, by study and by begetting children.

The ceremonies accompanying marriage vary much with local custom, and the simple and dignified

[1] *Yājñavalkya*, i, 51.
[2] *Manusmṛti*, iii, 4.

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original ceremony has become much overlaid by show and pomp. The Vaidika mantras show the spirit in which marriage should be undertaken, and it is these which the true Āryan should lay stress on, not the modern glitter and show.

The Sūkta of Sūrya's bridal gives a picture of the marriage ceremony.

गृहान्गच्छ गृहपत्नी यथासो
वशिनी त्वं विदथमा वदासि ॥
इह प्रियं प्रजया ते समृध्यता-
मस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं संसृजस्वा-
धाजित्री विदथमावदाथः ॥[1]

"Go to the house as the house's mistress; as ruler, speak thou to the household folk.

"Here be thou beloved with thy children; in this house be vigilant to rule thy household. With this man, thy husband, be productive; speak ye to your household-folk full of years."

The bridegroom speaks to the bride:

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।[2]

"I take thy hand for good fortune; mayst thou grow old with me, thy husband."

[1] *Rgveda*, X, lxxxv, 26, 27.
[2] *ibid.*, 36.

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They walk round water and the sacred fire hand in hand, and the bride sacrifices grains in the fire, praying:

आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम ।[1]

"May my husband live long; may my kinsfolk increase."

Agni is said to give the bride to the bridegroom, he who is ever the Lord of the Hearth.

The Sūkṭa prays, when the bride goes to her new home:

इहैव स्तं मा वियौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥[2]

"Here dwell ye, be not parted; enjoy full age. Play and rejoice with sons and grandsons in your own house."

And it prays that the bride, lovely and gentle-hearted, may bring bliss to the home, to men and animals, ruling the home, pious, mother of heroes.

The law of marriage is given by Manu:

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥
तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नातिचरेतां तौ वियुक्तावितरेतरम् ॥[3]

[1] Śāṅkhāyana's *Gṛhya-Sūtras*, I, xiv, 1.
[2] *Ṛgveda*, X, lxxxv, 42.
[3] *Manusmṛti*, ix, 101, 102.

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"Let there be faithfulness to each other until death; this, in short, should be known as the highest duty of husband and wife.

"So let husband and wife ever strive, doing all their duties, that they may not, separating from each other, wander apart."

Such was the Āryan ideal of marriage, perfect faith of each to each till death, and Āryan literature shows how nobly that ideal was fulfilled. Let the student look on marriage in the old light, and we may see men and women again of the old type.

Thus, in the ancient days, was the young man launched into manhood, with manṭras and with prayers; but Gauṭama's saying must ever be laid to heart:

"He who has the forty-two Saṃskāras, but has not the eight virtues of the Self, will not obtain Brahman, nor will he go to Brahmaloka. But he who has only a part of the forty-two Saṃskāras but has the eight virtues of the Self, he will attain to Brahman and go to Brahmaloka."

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CHAPTER II

SHRĀḌḌHA

THE longer lists of Saṃskāras include the various ceremonies performed on behalf of those who have departed from the physical world, the ceremonies that fall under the general name of श्राद्धम् Shrāḍḍham. The Āryan has never felt the presence of a thick barrier between the visible and invisible worlds, between the "living" and the "dead". All his religion brings the invisible worlds into continual contact with the visible, the Ḍevas are as real as the men. And he recognises the continued existence of the Jīvāṭmā so vividly that the death of the body is not to him a matter of terror and anxiety, but a habitual thought, and "the dead" are never regarded as dead, but merely as living elsewhere. The habitual thought of transmigration, linking life with life, reduces any particular death to a mere incident in an indefinite series, and the Jīvāṭmā, not the body, assumes predominant importance. Still more vividly is this idea that the Jīvāṭmā is the man impressed on the minds of Āryans by the recurring Shrāḍḍhas, in which the continued existence of those who have left the physical world is

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brought before the eyes of the present dwellers upon earth.

The duties an Āryan owes to the dead commence from the moment the life departs, and are divided into two classes—Preṭa-kriyā and Piṭṛ-kriyā or Shrāḍḍha—funeral and ancestral ceremonies. The dead is called the प्रेतः Preṭaḥ, the departed, till the Sapiṇḍīkaraṇa is performed, when he becomes a Piṭṛ.

At death the man, clothed in the Prāṇamaya-kosha, leaves the Annamaya-kosha, and as all the Vaiḍika Saṃskāras have been framed to help the processes of nature, the Preṭa-kriyā is intended to neutralise the tendency of the Prāṇamaya-kosha to hang about the Annamaya-kosha as long as the latter is whole, and thus to retain the real man in Bhūrloka after the normal course of nature requires him to leave it.

The first important thing to be done is to destroy the Annamaya-kosha, and this is done by cremation. In the words of the *Chhāndogyopaniṣhaṭ :*

तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत ऐवेतो यतः संभूतो भवति । [1]

"They carry him who has departed, as ordained, to the fire whence he came, whence he was born."

Before the fire is applied to the corpse, the celebrant walks three times round the spot where it is laid, and sprinkles water on it with the verse *Ṛg-veḍa*, X, xiv, 9 :

अपेत वीत विच सर्पतातः.....।

[1] V, ix, 2.

"Go away, withdraw, and depart from here." While the body is burning, *Ṛgveḍa*, X, xiv, 7:

प्रेहि प्रेहि पथिभिः.....।

"Go on, go on, on the ancient paths," is to be recited.

On the third day after the cremation the remnants of the bones are gathered and buried, or thrown into running water, thus completing the disintegration of the Annamaya-kosha. The Prāṇamaya-kosha then rapidly disintegrates.

The next work to be done is to help to disintegrate the lowest part of the Manomaya-kosha and thus change the Preṭa, the departed, into the Piṭṛ, the ancestor.

For this purpose have been framed the Ēkoḍḍiṣhta-shrāḍḍha and the Sapiṇḍana-shrāḍḍha. The Ēkoḍḍiṣhta-shrāḍḍha is one directed to a single dead person, whereas a Shrāḍḍha proper is directed to three generations of Piṭṛs or to all Piṭṛs. The offerings connected with it are intended to be offered during a whole year. No āvāhana, inviting, takes place in this ceremony, nor the putting of food into the fire, nor do the Vishveḍevas take part in it.[1]

The Ēkoḍḍiṣhta-shrāḍḍhas are completed by the performance, of the Sapiṇḍīkaraṇa, the reception of the Preṭa into the community of the Piṭṛs. According to Shāṅkhāyana, the celebrant fills four water-pots with sesamum, scents, and water—three for the fathers,

[1] Shāṅkhāyana's *Gṛhya-Sūṭras*, iv, 2, 5.

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one for the newly dead person—and pours the pot that belongs to the newly dead person into the pots of the Piṭṛs with the two verses, *Vājasaneya-Saṃhiṭā*, xix, 45, 46.[1]

If these ceremonies should be properly performed, the subtle parts of the offerings made during their performance feed the deceased till he goes to Piṭṛloka. The manṭras facilitate his passage thereto and he takes his place among the Piṭṛs.

Then "the fourth is dropped," *i.e.*, in the ceremonies the great-grandfather of the deceased person is not invoked, the deceased, his father and grandfather forming three Piṭṛs.

The numerous periodical ceremonies that are performed to the Piṭṛs proper are technically Shrāḍḍhas. At a Shrāḍḍha the Piṭṛs are the deities to whom the sacrifice is offered; the Brāhmaṇas who are fed represent the Āhavanīya fire.[2]

The Ābhuḍāyika-shrāḍḍhas or Nāṇḍī-shrāḍḍhas are performed on the occasions of rejoicings, such as the birth of a son, the marriage of a son or daughter, nāmakaraṇa, jāṭakarma, chūḍākaraṇa, etc. In this ceremony the Nāṇḍīmukha Piṭṛs glad-faced ancestors, those that have gone to the Svargaloka, are invoked, and an even number of Brāhmaṇas are fed in the forenoon.

Of all the ancient ceremonies, Shrāḍḍhas alone are still performed with any appreciable degree of religious fervour and it is hoped that an intelligent

[1] *ibid.*, iv, 3.
[2] Āpastamba's *Ḍharma-Sūṭras*, II, vii, 16 (3).

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understanding of the rational basis of them will increase the Shraḍḍhā, faith, without which a Shrāḍḍha cannot properly deserve the name.

We shall see, in studying the five Daily Sacrifices—Chapter IV—that the Piṭṛ-Yajña has its place among them. On the new-moon day this is followed by the monthly Shrāḍḍha ceremony, called the पिण्डान्वाहार्यकं, Piṇdānvāhāryakam, and पार्वणश्राद्धम् Pārvaṇa-shrāḍḍham, one of the seven पाकयज्ञाः, Pākāyajñāḥ, or sacrifices with baked offerings.

Sacrifices to the Piṭṛs are offered in the afternoon, facing south,[1] and the ground should slope southwards.[2] On the new-moon day, Kusha or Ḍarbha grass is arranged for seats, and an odd number of Brāhmaṇas are invited. Great stress is laid on the character and learning of these Brāhmaṇas.

यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम् ।
तथानृचे हविर्दत्वा न दाता लभते फलम् ॥[3]

"As the sower having sown seed in barren soil, obtains no harvest, so the giver, having given sacrificial food to one ignorant of the Ṛchas, obtains no harvest."

नश्यन्ति हव्यकव्यानि नराणामविजानताम् ।
भस्मभूतेषु विप्रेषु मोहाद्दत्तानि दातृभिः ॥[4]

[1] Āpastamba's *Yajña-Parbihāshā*, sūṭra, lx.
[2] *Manusmṛti*, iii, 206.
[3] *ibid.*, 142.
[4] *ibid.*, iii, 97.

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"The offerings of ignorant men to Ḍevas and Piṭṛs perish, being gifts from deluded givers to Brāhmaṇas who are ashes."

ब्राह्मणो ह्यनधीयानस्तृणाग्निरिव शाम्यति ।
तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते ॥[1]

"A Brāhmaṇa who is ignorant goeth out like a grass fire; to him sacrificial food ought not to be given; offerings are not poured into ashes."

So, also, Hiraṇyakeshin says that the Brāhmaṇas invited to the Shrāḍḍha must be pure and versed in the manṭras.[2]

Having gathered these and prepared the materials for the sacrifice, and offered Haviḥ in the Ḍakṣhiṇāgni, the sacrificer calls to the Piṭṛs, and sprinkles water. According to Manu, he should make three cakes, offering them to his father, grandfather and great-grandfather, pour out water near the cakes, and give to the Brāhmaṇas very small portions of them; after this the Brāhmaṇas should be fed in the afternoon.[3] In the *Gṛhya-Sūṭras* it is directed that the Brāhmaṇas are first fed, and that then the offerings are to be made to the Piṭṛs. The domestic Bali offerings should follow the Shrāḍḍha.[4]

Similar ceremonies may be performed in the dark fortnight, and the Ashṭakā ceremony is sometimes offered to the Piṭṛs.

[1] *ibid.*, 168.
[2] *Gṛhya-Sūṭras*, II, iv, 10.
[3] *Manusmṛti*, iii, 208—237.
[4] *ibid.*, 265.

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It must be remembered that Pitṛloka and Preṭaloka, or Yamaloka, are both regions in Bhuvarloka, and influence from the earth, Bhūrloka, reaches both of these. The influence of Piṇda offerings reaches throughout Preṭaloka; the three higher generations (fourth, fifth and sixth) are affected by offerings of remnants of food. Including the offerer, only seven generations can mutually influence each other by the giving and receiving of food. Three generations beyond these can receive only libations of water. Influence from below can go no further, for by that time an average man is supposed to have passed into Svarga, and the whole object of Shrāḍḍha is to facilitate his passage thither.

The general principles of the Shrāḍḍha of a person recently departed are adaptations of the principles underlying all Saṃskāras.

Shrāḍḍhas may, generally speaking, be regarded as serving the same purpose with reference to the subtler bodies, as is served by the prenatal and natal Saṃskāras with reference to the gross physical body. Having helped the Jīvātmā going from here to a fair birth in the other world, the human helper has completed his duty, and cannot go any further or give other help. The agencies of the other world thereafter take up the Jīvātmā into their own exclusive charge.

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CHAPTER III

SHAUCHAM

THE rules for purifying the body are based on scientific facts as to the Annamaya- and Prāṇamaya-koshas.

The Annamaya-kosha is composed of solids, liquids and gases, and infinitesimal particles of these are constantly passing off from the body. Apart altogether from the obvious daily losses sustained by the body in the excrements and sweat, there is this ceaseless emission of minute particles, alike in night and day, whether the body is waking or sleeping. The body is like a fountain, throwing off a constant spray. Every physical object is in this condition, stones, trees, animals, men; all are ceaselessly throwing off these tiny particles, invisible because of their extreme minuteness, and are, as ceaselessly, receiving the rain of particles from others which fills the air in which they live, and which they breathe in with every breath. A continual interchange is thus going on between all physical bodies; no one can approach another without being sprinkled by the other, and sprinkling him in turn, with particles from their

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respective bodies. Everything a man goes near receives some particles from his body; every object he touches retains a minute portion of his body on its surface; his clothes, his house, his furniture, all receive from him this rain of particles, and rain particles from themselves on him in turn.

The Prāṇamaya-kosha, composed of the physical ethers and animated by the life-energies, affects all around it, and is affected by all around it, not by emitting or receiving particles, but by sending out, and being played upon by, vibrations which cause waves, currents, in the etheric matter. The life-waves, magnetism-waves, go out from each man as ceaselessly as the fine rain of particles from his Annamaya-kosha. And similar waves from others play upon him, as ceaselessly as the fine rain of particles from others falls on him.

Thus every man is being affected by others, and is affecting them, in the physical world, in these two ways: by a rain of particles given off from the Annamaya-kosha, and by waves given off from the Prāṇamaya-kosha.

The object of the rules of Shaucham is to make this inevitable influence of one person on another a source of health instead of a source of disease, and also to preserve and strengthen the bodily and mental health of the performer. The Annamaya-kosha is to be kept scrupulously clean, so that it may send off a rain of health on every one and everything that is near it; and the Prāṇamaya-kosha is to be reached by the mantra-produced vibrations in

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the etheric matter which permeates the things used in the ceremonies—as etheric matter permeates everything—so that these vibrations may act beneficially on it, and may cleanse and purify it.

The rules affecting bodily cleanliness are definite and strict. On rising, the calls of nature are first to be attended to,[1] plenty of water being used for cleansing purposes, and then the mouth and teeth are to be washed, and a bath taken. A man is to be careful that no unclean matter remains near his dwelling;

दूरादावसथान्मूत्रं दूरात्पादावसेचनम् ।
उच्छिष्टान्नं निषेकं च दूरादेव समाचरेत् ॥[2]

"Far from his dwelling let him cast excrement, far the water used for washing his feet, far the leavings of food, and bath-waters."

Much disease is caused by the neglect of this rule, the filthy surroundings of dwellings causing ill-health and general loss of vigour. In modern city life, the community takes on this duty by an organised system of drainage, but this should be on the same principle of conveying noxious matters far away from all habitations; and it is part of the duty of a good citizen to see that rivers in the neighbourhood of cities are not poisoned, nor filth allowed to accumulate to the injury of the public health.

A man must wash, in some cases bathe the whole body, before taking part in any religious ceremony, and sip water with appropriate mantras.

[1] *Manusmṛti*, iv, 45—52, 56—152.
[2] *ibid.*, iv, 151.

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आचम्य प्रयतो नित्यमुभे संध्ये समाहितः ।
शुचौ देशे जपंजप्यमुपासीत यथाविधि ॥[1]

"Being purified by sipping water, he shall always daily worship in the two twilights with a collected mind, in a pure place, performing Japa according to rule."

He must wash before and after meals.

उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः ।
भुक्त्वा चोपस्पृशेत्संयगद्भिः खानि च संस्पृशेत् ॥[2]

"Having washed, the twice-born should eat food always with a collected mind; having eaten, let him wash well with water, sprinkling the sense-organs."

If a man has touched anything impure, a person or an object,

स्नानेन शुध्यति ।[3]

"by bathing he is purified."

मृत्तोयैः शुध्यते शोध्यम् ।[4]

"By earth and water that which should be made pure is purified."

These are the two great purifiers, though alkalies and acids may be used for cleaning copper, iron, brass, pewter, tin and lead; earthen vessels can be

[1] *Manusmṛti*, ii, 222.
[2] *ibid.*, ii, 53.
[3] *ibid.*, v, 85.
[4] *ibid.*, 108.

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purified by burning, houses by sweeping, cowdung and whitewash; other methods are given for special substances. So long as any smell or stain remains on an object it is not to be considered pure.[1]

ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम् ।
वायुः कर्मार्ककालौ च शुद्धेः कर्तृणि देहिनाम् ॥[2]

"Wisdom, austerity, fire, food, earth, mind, water, plastering, wind, rites, the sun and time, are the purifiers of human beings."

But no body can be truly pure unless the mind and heart be pure:

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥[3]

"The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom."

Besides the impurities due to obvious causes, the birth or death of Sapiṇḍas, or of relatives not Sapiṇḍas, causes impure magnetic currents in the Prāṇamaya-kosha and therefore sullies the Annamaya-kosha. In the case of Sapiṇḍas, the impurity lasts from ten days to one month according to the caste of the parties concerned. In the case of the death of little children the impurity lasts for a very short time.

[1] *Manusmṛti*, 105—127.
[2] *ibid.*, 105.
[3] *ibid.*, v, 109.

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The relationship of Sapiṇda ceases with the seventh remove of relationship through males. In the case of relations not Sapiṇdas, the impurity lasts three days, or less, decreasing according to the remoteness of the relationship. During the period of impurity sacrificial oblations, recitation of mantras, and some other religious duties have to be given up. No one must eat the food of, or touch, one impure. But the customs vary much in these respects in the different parts of the country and even the word Sapiṇda is differently interpreted.

Further details may be studied in the Smṛtis, and may be applied by the student to his own life, in conformity with caste and family customs and having regard to the changed conditions of life. Infectious diseases of all kinds run riot where the rules of individual purity are disregarded, and where houses, clothes and articles in daily use are not scrupulously cleaned. Modern science is re-establishing, with infinite labour and pains, the facts on which these ancient rules were based, and a clear understanding of the reason for their imposition will render obedience to them willing and cheerful.

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CHAPTER IV

THE FIVE DAILY SACRIFICES

THE application of the great Law of Sacrifice to the daily life of the Âryan was made by the laying down of rules for making sacrifices, by which he gradually learned to regard himself as part of a connected whole, a whole of which the parts were mutually interdependent, owing to each other's mutual aid and support. When this lesson had been thoroughly assimilated, then, and then only, might the man lay aside these duties, entering on the life of the Sannyâsî who, having sacrificed all his possessions and himself, had nothing left to offer.

The various bodies or vehicles of man are nourished and helped to grow severally, by the initial energy received from parents, by food, by sympathy and help from his fellow-beings, by magnetic influences, and by knowledge and illumination. He therefore owes a fivefold debt to nature: and it is but meet and proper that, if he would flourish, he should fully recognise his indebtedness and do his best to pay back his debt. As stated before, he is not an isolated creature, and his whole well-being depends upon his co-operation with nature, which works not so much

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for the exaltation of individuals as for the steady evolution of all creation. The sacrifices prescribed by Hindū lawgivers are nothing more than an enumeration of the duties which thus devolve on every man. They embrace all the planes of his existence, and are therefore conducive to his highest growth.

There are thus five महायज्ञाः, Mahāyajñāḥ, great sacrifices, to be offered every day, and seven पाकयज्ञाः, Pākayajñāḥ, literally cooked sacrifices, occurring at stated intervals. In addition to these, there are the fourteen Shrauṭa sacrifices, divided into हविर्यज्ञाः, Havir-yajñāḥ, offerings of grains, etc., and सोमयज्ञाः, Soma-yajñāḥ, offerings of Soma. Some of these are of daily, others of occasional, obligation.

The five great sacrifices are as follows :

1. ब्रह्मयज्ञः Brahma-yajñaḥ, called also वेदयज्ञः, Veda-yajñaḥ, Sacrifice to Brahman or the Veḍas.
2. देवयज्ञः Deva-yajñaḥ, Sacrifice to Devas.
3. पितृयज्ञः Piṭṛ-yajñaḥ, Sacrifice to Piṭṛs.
4. भूतयज्ञः Bhūṭa-yajñaḥ, Sacrifice to Bhūṭas.
5. मनुष्ययज्ञः Manuṣhya-yajñaḥ, Sacrifice to men.

These are laid down by Manu among the duties of the householder.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

* * * * * *

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अहुतं च हुतं चैव तथा प्रहुतमेव च ।
ब्राह्म्यं हुतं प्राशितं च पञ्चयज्ञान्प्रचक्षते ॥
जपोऽहुतं हुतो होमः प्रहुतो भौतिको बलिः ।
ब्राह्म्यं हुतं द्विजाग्न्यर्चा प्राशितं पितृतर्पणम् ॥
स्वाध्याये नित्ययुक्तः स्याद्दैवे चैवेह कर्मणि ।
दैवे कर्मणि युक्तो हि बिभर्तीदं चराचरम्[1] ॥

"Teaching is the Brahma sacrifice, Ṭarpaṇa (the offering of water) is the Piṭṛ sacrifice, Homa (the pouring into the fire) the Ḍeva sacrifice, Bali (food) is the Bhūṭa sacrifice, hospitality to guests the Manuṣhya sacrifice.

* * * * *

"They call the five sacrifices Ahuṭa, Huṭa, Prahuṭa, Brāhmya-huṭa, and Prāshiṭa.

"Japa is Ahuṭa, Homa is Huṭa, the Bali given to Bhūṭas is Prahuṭa, respectful reception of the twice-born is Brāhmya-huṭa, and the Piṭṛ-ṭarpaṇa is Prāshiṭa.

"Let a man ever engage in Veḍa study, and in the rites of the Ḍevas; engaged in the rites of the Ḍevas, he supports the movable and immovable kingdoms."

And again:

ऋषयः पितरो देवा भूतान्यतिथयस्तथा ।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥
स्वाध्यायेनार्चयेतर्षीन्होमैर्देवान्यथाविधि ।
पितॄञ्छ्राद्धेन नृनन्नैर्भूतानि बलिकर्मणा ॥[2]

[1] *Manusmṛṭi*, iii, 70, 73—75.
[2] *ibid.*, iii, 80.

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"The Ṛṣhis, the Piṭṛs, the Ḍevas, the Bhūṭas and guests expect (help) from the householders: hence he who knows should give to them.

"Let him worship, according to the rule, the Ṛṣhis with Veḍa study, the Ḍevas with Homa, the Piṭṛs with Shrāḍḍha, men with food, and the Bhūṭas with Bali."

We have here very plainly indicated the nature of the sacrifices to be offered; the sacrifice to Brahman, called also that of the Veḍas and the Ṛṣhis, is study and teaching: this is a duty every man owes to the Supreme—to cultivate his intelligence and to share his knowledge with others. Every day the Āryaṅ should devote a portion of time to study; the man who lives without daily study becomes frivolous and useless. This duty is enjoined by the first of the great sacrifices.

Then comes the sacrifice to the Ḍevas—the recognition of the debt due to those who guide nature, and the "feeding" them by pouring ghee into the fire, the Homa sacrifice. The Ḍevas are nourished by exhalations as men by food, their subtle bodies needing no coarser sustenance.

The sacrifice to the Piṭṛs follows, consisting of the offerings of cakes and water. The Piṭṛs are the sons of Marīchi and the Ṛṣhis produced by Manu, and are of many classes, the progenitors of the various divine and human races. From the Somasaḍ Piṭṛs the Sāḍhyas and pure Brāhmaṇas are descended, and from the Agniṣhvāṭṭa Piṭṛs the Ḍevas and also some Brāhmaṇas. The Ḍaiṭyas, Ḍānavas, Yakṣhas,

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Gaṇḍharvas, Uragas, Rākṣhasas, Suparṇas and Kinnaras descend from the Barhiṣhaḍ Piṭṛs, as do also some Brāhmaṇas. The Piṭṛs of Kṣhaṭṭriyas are the Havirbhuks, of Vaishyas the Ājyapas, of Shūḍras the Sukālins. Countless descendants become associated with them, so that the sacrifice may be said to be to ancestors. In this a man is taught to remember the immense debt he owes the past, and to regard with loving gratitude those whose labours have bequeathed to him the accumulated stores of wealth, learning and civilisation. He is reminded also of the time when he will pass into the great ancestral host, and of his duty to hand down to posterity the legacy he has received, enriched, not diminished, by his life. The full meaning of descent from Piṭṛs is ascertainable only by study of occult science.

The sacrifice to Bhūṭas consists of Bali, or offerings of food placed on the ground in all directions, intended for various beings of the invisible worlds, and also for stray animals of all kinds and wandering outcasts and diseased persons. The injunction as to this should be remembered:

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ॥[1]

"Let him gently place on the ground (food) for dogs, outcastes, Shva-pachas, those diseased from sins, crows and insects."

It is not to be thrown down carelessly and contemptuously, but put there gently, so that it may not

[1] *Manusmṛti*, iii, 92.

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be soiled or injured. It is a sacrifice, to be reverently performed, the recognition of duty to inferiors, however degraded.

Lastly comes the sacrifice to men, the feeding of guests—or generally of the poor—the giving of food to the houseless and the student:

कृत्वैतद्बलिकर्मैवमतिथिं पूर्वमाशयेत् ।
भिक्षां च भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे ॥[1]

"The Bali offering made, let him feed first the guest, and let him give food, according to rule, to a beggar and a student."

In this man is taught his duty to his brother-men, his duty of brotherly help and kindness. He feeds humanity in feeding some of its poorer members, and learns tenderness and compassion. The giving of food is illustrative of all supply of human needs. Manuṣhya-yajña includes *all* philanthropic actions. As in the old days, want of food was the chief want of man, that is mentioned prominently. The complexities of life have given rise to other wants now. But they are all included in the Manuṣhya-yajña, provided they are legitimate wants, and it becomes the duty of each man to remove them, so far as lies in his power.

Thus these five great sacrifices embrace man's duty to all the beings round him; and the man who truly performs them in spirit as well as in letter, day by day, is doing his share in turning the wheel of life

[1] *Manusmṛti*, iii, 94.

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and is preparing for himself a happy future. We may glance briefly at the other sacrifices.

The Pāka-yajñas are seven in number :

1. पितृश्राद्धं	Piṭṛ-shrāḍḍham.
2. पार्वणश्राद्धं	Pārvaṇa-shrāḍḍham.
3. अष्टका	Ashtakā.
4. श्रावणी	Shrāvaṇī
5. अश्वयुजिः	Ashvayujiḥ.
6. आग्रहायणी	Āgrahāyaṇī.
7. चैत्री	Chaiṭrī.

The first two of these are ceremonies in honour of the Piṭṛs, and have been dealt with in Chapter II under Shrāḍḍha. The remainder, except the fourth, are now rarely met with.

The fourteen Shrauṭa sacrifices are as follows :

The seven Haviryajñas :

1. अग्न्याधेयं	Agnyāḍheyam.
2. अग्निहोत्रं	Agnihoṭram.
3. दर्शपूर्णमासं	Ḍarsha-pūrṇamāsam.
4. आग्रयणं	Āgrayaṇam.
5. चातुर्मास्यं	Chāṭurmāsyam.
6. निरूढपशुबन्धः	Nirūdha-pashu-banḍhaḥ.
7. सौत्रामाणिः	Sauṭrāmāṇiḥ.

In these milk, ghee, grains of various kinds, and cakes were offered, and Manu says that a Brāhmaṇa should daily offer the Agnihoṭra in the morning and evening, the Ḍarsha and Pūrṇamāsa at the end

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of each fortnight, the Āgrayaṇa with new grain—before which the new grain should not be used—the Chāṭurmāsya at the end of the three seasons, the Nirūdha-pashu-bandha at the solstices.[1]

The seven Somayajñas are:

1. अग्निष्टोमः	Agniṣhtomaḥ.
2. अत्यग्निष्टोमः	Aṭyagniṣhtomaḥ.
3. उक्थ्यः	Ukṭhyaḥ.
4. षोडशी	Ṣhoḍashī
5. वाजपेयः	Vājapeyaḥ.
6. अतिरात्रः	Aṭirāṭraḥ.
7. आप्तोर्यामः	Āpṭoryāmaḥ.

In these sacrifices Brāhmaṇa priests must be employed, the number varying with the sacrifice, the man on whose behalf they are offered being called the यजमानः, Yajamānaḥ; the husband and wife light the three sacred fires—the Āhavanīya fire on the east, for offerings to the Ḍevas; the Ḍakṣhiṇa fire on the south, for performing the duties to the Piṭṛs; the Gārhapaṭya fire on the west; sometimes a fourth is mentioned, the Anvāhārya—and these are not allowed to go out; this is the Agnyāḍhāna ceremony. All the Shrauṭa sacrifices are offered in these.

According to some authors, the domestic or household—the Āvasaṭhya or Vaivāhika—fire is lighted by the student on his return home when his pupilage is completed, but on this point there are

[1] *Manusmṛṭi*, iv, 25, 26.

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many varieties of custom. The Pāka-yajñas are offered in the household fire.

A description of the daily life of a Brāhmaṇa is given in the *Āhnika-Sūṭrāvalī*,[1] and may be summarised as follows:

He should wake up in the Brāhma-muhūrṭa[2] and think of Ḍharma and Arṭha, of the evils of the body, and of the Veḍas. At the dawn he should rise, follow the Shaucha rules, and take his bath, then performing Saṇḍhyā. Then he should perform the Agnihoṭra, and worship the Ḍevas and the Gurus (teacher and parents). After this he should study the Veḍas and Veḍāṅgas. Then he should work for those dependent on him—parents, guru, wife, children, relatives, friends, the aged, infirm and friendless poor, and those who have no means. Then he should bathe, perform the midday Saṇḍhyā, feed the Piṭṛs, Ḍevas, men and animals, and take his own meal. After this he should read Purāṇas, Iṭihāsa, and Ḍharmashāsṭras, avoiding idle talk and discussion. Then he should go out, visit temples and friends, returning to his evening Saṇḍhyā and Agnihoṭra. After this he should eat, attend to any family duties, and finally, after a brief reading of the Veḍas, retire to bed. Any special duty should be attended to when it presents itself; as to these no rule can be laid down.

The general principle of this is that a man's life should be orderly, regulated, and balanced, due time

[1] Edited by Paṇḍiṭ Vaiḍyanārāyaṇa Vitthala.

[2] There are thirty Muhūrṭas in 24 hours, a Muhūrṭa being 48 minutes. The Brāhma-muhūrṭa is the third Muhūrṭa of the last quarter of the night.

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being given to each part of his duty so that none should be slighted or omitted, and none allowed to monopolise his time. Above all he should realise the idea that man has no separate individual existence, but is indissolubly linked with the universe, and his whole life must be a life of sacrifice and duties, if he is to fulfil the very law of his being. Such deliberate regulation of life is wise—necessary, even, if the most is to be made of life—and conduces to peacefulness and absence of hurry. In modern life the details cannot be carried out but the general principle of regularity, balance and a sustained spirit of self-sacrifice and duty should be maintained, so that all-round and harmonious progress may be made

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CHAPTER V

WORSHIP

We have already seen that the work of the Devas was recognised and duly honoured among the Āryans, and that the duty of sacrificing for their support was regularly performed. But the truly religious man's relations with the invisible Powers are not confined to these regular and formal sacrifices. Īshvara Himself, the Supreme Lord, will attract the heart of the thoughtful and pious man, who sees, beyond these many ministers, the King Himself, the ruling Power of His universe, the life and support of Ḍevas and men alike. It is towards Him that love and devotion naturally rise—the human spirit, who is His offspring, a fragment of Himself, seeking to rise and unite himself to his Parent. These feelings cannot find satisfaction in sacrifices offered to Ḍevas, connected as they are with the outer worlds, with the Not-Self; they seek after the inner, the deepest, the very Self, and remain craving and unsatisfied until they rest in Him.

Worship is the expression of this craving of the part for the whole, of the separate for the One, and is not only due from man to the source of his life, but

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is a necessary stage in the evolution of all those higher qualities in the Jīvātmā which make possible his liberation and his union with the Supreme. An Object of worship is therefore necessary to man.

That Object will always be, to the worshipper, the Supreme Being. He will know intellectually that the Object of his worship is *a* Form of manifestation of the Supreme, but emotionally that Form *is* the Supreme—as in truth it is, although the Supreme includes and transcends all forms.

Now a Form is necessary for worship. The Nirguṇa Brahman, the Absolute, the All, cannot be an Object of worship. It is not an Object, but is beyond all Subject and Object, including all, inseparate. But from THAT

वाचो निवर्तन्त अप्राप्य मनसा सह ॥[1]

"Words return with the mind, not having reached."

Words fall into silence, mind disappears, It is all in all.

The Saguṇa Brahman may be the Object of worship for those whose minds are of a metaphysical nature, and who find rest and peace in the contemplation of Brahman in His own nature as Saṭ-Chiṭ-Ānanda, the Universal Self, the One, the Supreme. Such contemplation is worship of a lofty kind, and is peculiarly congenial to philosophic minds, who find in it the sense of peace, rest, unity, which they cannot feel in any more limited conception. But to most it is easier to rise to Him through His manifestation as

[1] *Taiṭṭirīyopaniṣhaṭ*, II, iv, 1.

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the Lord and Life of His worlds, or through one of the manifestations, as Mahāḍeva, Nārāyana, or more concrete yet, Shrī Rāma or Shrī Kṛṣhṇa, or other embodiment. These arouse in them the Bhakṭi, the love and devotion, which the other conception fails to stir, and all the tendrils of the human heart wind themselves round such an image, and lift the heart into Ānanḍa, into bliss unspeakable.

Whether one of these two ways is the better is an oft-disputed question, and the answerers on either side are apt to be impatient with those on the other, intolerant of the uncongenial way. But the answer has been given with perfect wisdom and all-embracing comprehension by Shrī Kṛṣhṇa Himself. Arjuna was troubled by the question five thousand years ago, and put it to his divine Teacher:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

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ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥[1]

"Those Bhaktas, who, ever controlled, worship Thee, and those also (who worship) the Indestructible, the Unmanifested, of these which are the more skilled in Yoga?"

The Blessed Lord said:

"They who with Manas fixed on Me, ever controlled, worship Me, with faith supreme endowed, these I hold as best in Yoga.

"They who worship the Indestructible, the Ineffable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immutable, the Eternal.

"Renouncing and subduing the senses, everywhere equal-minded, in the welfare of all creatures rejoicing, these also come unto Me.

"Greater is the difficulty of those whose minds are set on the Unmanifested, for the path of the Unmanifested is hard for the embodied to reach.

"Those verily who, renouncing all actions in Me and intent on Me, worship, meditating on Me with whole-hearted Yoga,

"These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me."

[1] *Bhagavad-Gîtâ*, xii, 1—7.

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This is the final answer; both achieve, both gain Mukṭi, but the worship of Īshvara in a Form is easier than the worship of Him without a Form, and escape from the cycle of rebirth is easier for those who thus worship.

The simplest form of worship is that generally spoken of as Pūjā, in which an image representing some divine Form is used as the Object, and the Being thus represented is adored; flowers are used, as beautiful symbols of the heart-flowers of love and reverence; water is sanctified with a mantra, poured on the image, and sprinkled over the worshipper; a mantra, in which the name of the Object of worship occurs, is repeated inaudibly a certain number of times, and the invisible bodies are thus rendered receptive of His influence, as before explained (see p. 4). Then the worshipper passes on according to his nature into spontaneous praise or prayer, aspiration and meditation, and becoming oblivious of the external object, rising to the One imaged in that object, and often feeling His presence, becomes suffused with peace and bliss. Such worship steadies the mind, purifies and ennobles the emotions, and stimulates the unfolding of the germinal spiritual faculties.

The use of an image in such worship is often found most helpful, and is wellnigh universal. It gives an object to which the mind can at first be directed and thus steadiness is obtained. If it be well chosen, it will attract the emotions, and the symbols, always present in such an image, will direct the mind to the characteristic properties of the Object of worship.

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Thus the Liṅgam is the symbol of the great Pillar of Fire, which is the most characteristic manifestation of Mahādeva, the destroying element which consumes all dross but only purifies the gold. The four-armed Viṣhṇu represents the protecting support of the deity, whose arms uphold and protect the four quarters, and the objects held in the hands are symbols of His creative, ruling, destroying, forces, and of the universe He governs. The Sālagrāma is used in the household as the symbol of Viṣhṇu. But all these are already familiar.

When the worshipper passes from the external worship to the internal, the image is reproduced mentally and carries him on into the invisible world, where it may change into a living Form, animated by the One it represents. Further, a properly prepared image—sanctified by mantras and by the daily renewed forces of the worshipper's devotion—becomes a strong magnetic centre from which issue powerful vibrations, which regularise and steady the invisible bodies of the worshipper, and thus assist him in gaining the quiet and peaceful conditions necessary for effective prayer and meditation.

Apart from these definite uses, the Bhakṭa feels a pleasure in contemplating such an image, similar in kind to, but greater in degree than, any one finds in having with him the picture of a beloved but absent friend.

For all these reasons, no one should object to the use of images in religious worship by those who find them helpful; nor should any one try to force their

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use on those who are not helped by them. Tolerance in these matters is the mark of the truly religious man.

The special Form to which Pūjā is addressed is sometimes the Kula-ḍeva, or Kula-ḍevī, the family Ḍeva or Ḍevī, and sometimes is the one chosen for the worshipper by his Guru, or chosen by himself as the one which most appeals to him. This Form is the Iṣhṭa-ḍeva, the Ḍeva sacrificed to, or desired.

Other forms of worship are generally classed under the name Ụpāsanā. Flowers are not employed, nor is an image necessary, though it is often used, for the reasons already given. The daily Sanḍhyā is a form of such worship in which all students should be properly instructed. It is of two types, Vaiḍika and Ṭāṇṭrika, and varies according to caste and family customs. The complicated Sanḍhyā ceremony as performed nowadays in various parts of India does not exactly represent the oldest form of it, as taught in the *Ṭaiṭṭirīya Brāhmaṇa*, and the early Smṛtis. But the Arghya-praḍāna to the Sun and the meditation on and recitation of the Gāyaṭrī, which form the heart of the ceremony, are the oldest parts of it too. Unless it is performed at the proper sanḍhyās it cannot be of much profit to the performer. A sanḍhyā is the meeting point of two periods of time, great or small, or of two different states of one and the same subject. It is the teaching of the ancient Ṛṣhis of India that at sanḍhyās there is always a special manifestation of force which vanishes when the sanḍhyā is past.

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The broad features are:

1. Ächamana and Märjana, purifying the body with water sanctified by a Mantra.

2. Präṇäyäma, control of the breath.

3. Agha-marṣhaṇa, expiatory of all sins to which the Ego, not the Personality, is attached; the worshipper goes back in mind to the time when there was no manifestation and no sins.

4. Gäyatrī, either Vaidika or Täntrika, followed by

5. Worship of the Sun-God—Arghya and Upasthāna.

6. Japa, recitation, a certain number of times, of the Mantra of the Iṣhta-ḍeva, including adoration and salutation.

The Vaidika sacrifices and saṃskāras are mostly out of use, but this Sandhyavandana is a living thing, the last remnant, and the student must jealously keep to it and must perform it every day.

Another kind of Upāsanā is meditation, and the treatise of Patañjali, the *Pāṭañjala-sūtrāṇi*, should here be carefully studied, when the time for systematic meditation arrives. In student days the due performance of Sandhyā and of some form of Pūjā may suffice, but the theoretical outline of the practice of meditation may be given. Says Patañjali:

यमनियमासनप्राणायामप्रत्याहारधारणा-
ध्यानसमाधयोऽष्टावङ्गानि ।[1]

[1] *op., cit.*, ii, 29.

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"Yama, Niyama, Āsana, Prāṇāyāma, Praṭyāhāra Ḍhāraṇā, Ḍhyāna, Samāḍhi—the eight limbs."

The first two of these, Yama and Niyama, have to do with conduct, for without good conduct and purity there can be no meditation.

तत्राहिंसासत्यास्तेयब्रह्मचर्याऽपरिग्रहा यमाः ।[1]

"Harmlessness, truth, honesty, chastity, absence of greed—(these are) Yamas."

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।[2]

"Purity, contentment, austerity, Veḍa-study, yearning after Īshvara—(these are) Niyamas."

These qualities acquired, a man may sit for meditation. There are two preliminaries. Any posture which is steady and pleasant is suitable :

स्थिरसुखमासनम् ।[3]

"Firm, pleasant—(that is) Āsana."

Prāṇāyāma is the regulation of the breath, and this has to be learned from a teacher.

Then comes the immediate preparation, the closing of the senses against external objects, and the drawing of them and placing them in the mind : this is Praṭyāhāra.

Now follows meditation proper, consisting of three stages, Ḍhāraṇā, Ḍhyāna and Samāḍhi.

[1] *ibid.*, 30.
[2] *ibid.*, 32.
[3] *ibid.*, 46.

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देशबन्धश्चित्तस्य धारणा ।[1]

"The binding of the mind to (one) object is Dhāraṇā."

This is concentration, the steadying of the mind on one point, in one place, so that it is fixed, one-pointed. Only such a mind can pass on to Dhyāna.

तत्र प्रत्ययैकतानता ध्यानम् ।[2]

"The steady (and uninterrupted) flow of cognition towards that (object) is Dhyāna."

When this is reached, the mind, fixing itself thus, loses the consciousness of itself and remains identified with the object of thought, and this state is Samādhi.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।[3]

"That same (Dhyāna) showing the object only, and devoid, as it were, of self-consciousness, (is) Samādhi."

These are the preparations for and the stages of meditation. By this a man rises to knowledge; by this he loses himself in the divine Being he worships; by this he disengages himself from the bonds of action. Without meditation no truly spiritual life is possible.

Manu has declared, after describing the life of the Sannyāsī:

ध्यानिकं सर्वमेवैतद्यदेतदभिशब्दितम् ।
न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्नुते ॥

[1] *ibid.*, iii, 1.
[2] *ibid.*, 2.
[3] *ibid.*, 3.

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"All this that has here been declared depends on meditation; for no one who does not know the Supreme Self can fully enjoy the fruit of rites."

It is therefore a thing to be looked forward to and prepared for, and every student who desires the higher life should begin his preparation by practising Yama and Niyama.

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CHAPTER VI

THE FOUR ĀSHRAMAS

THE student will have noticed the extremely systematic and orderly arrangement of life which characterises the Sanāṭana Ḍharma. It is in full keeping with this, that the whole life should be arranged on a definite system, designed to give opportunity for the development of the different sides of human activity and assigning to each period of life its due occupations and training. Life was regarded as a school in which the powers of the Jīvāṭmā were to be evolved, and it was well or ill spent according as this object was well or ill achieved.

The life was divided into four stages, or Āshramas: that of the ब्रह्मचारी, Brahmachārī, the student, bound to celibacy; that of the गृहस्थः, Gṛhasṭhaḥ, the householder; that of the वानप्रस्थः, Vānaprasṭhaḥ the forest-dweller; that of the संन्यासी, Sannyāsī, the ascetic, called also the यतिः, Yaṭiḥ, the controlled, or the endeavourer.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥[1]

[1] *Manusmṛti*, vi, 87.

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"The Student, the Householder, the Forest-dweller, the Ascetic—these, the four separate orders, spring from the Householder."

A man should pass through these regularly, and not enter any prematurely. Only when each had been completed might he enter the next.

वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥[1]

"Having studied the Vedas, or two Vedas, or even one Veda, in due order, without breaking celibacy, let him dwell in the householder order."

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्य तथापत्यं तदारण्यं समाश्रयेत् ॥[2]

"When the householder sees wrinkles (in his skin) and whiteness (in his hair) and the son of his son, then let him retire to the forest."

वनेषु तु विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा संगान्परिव्रजेत् ॥[3]

"Having passed the third portion of life in the forests, let him, having abandoned attachments, wander (as an ascetic) the fourth portion of life."

This succession is regarded as so important for the due development of the Jīvātmā, and the proper ordering of society, that Manu says:

[1] *Manusmṛti*, iii, 2.
[2] *ibid.*, vi, 2.
[3] *ibid.*, 33.

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अनधीत्य द्विजो वेदाननुत्पाद्य तथा प्रजाम् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन्व्रजत्यधः ॥[1]

"A twice-born man who seeketh Mokṣha without having studied the Veḍas, without having produced offspring, and without having offered sacrifices, goeth downwards."

The offering of sacrifices, we shall see, is the chief duty of the forest-dweller, and therefore indicates the Vānaprasṭha state.

In rare and exceptional cases a student was allowed to become a Sannyāsī, his debts to the world having been fully paid in a previous birth; but these rare cases left the regular order unshaken. Strictly speaking, indeed, even he was not called a Sannyāsī, and did not receive the initiations of Sannyāsa, proper; but was called a Bāla or Naiṣthika Brahmachārī, like Shuka and the Kumāra Ṛṣhis. The great multiplication of young Sannyāsīs found in modern days is directly contrary to the ancient rules, and causes much vice and trouble and impoverishment of the country.

We will now consider the Āshramas in order.

The student life began, as we have seen, with the Upanayana ceremony, the boy being then committed to the care of his teacher, with whom he lived while his pupilage continued. His life thereafter was simple and hardy, intended to make him strong and healthy, independent of all soft and luxurious living,

[1] *Manusmṛti*, vi, 37.

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abstemious and devoid of ostentation. He was to rise before sunrise and bathe and then perform Sandhyā during the morning twilight till the sun rose; if it rose while he was still sleeping, he had to fast during the day, performing Japa. Then he went out to beg for food which was placed at his teacher's disposal, and was to take the portion assigned to him cheerfully :

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥
पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।
अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥[1]

"Let him ever honour (his) food, and eat it without contempt; having seen it, let him be glad and pleased, and in every way welcome it.

"Food which is honoured ever gives strength and nerve-vigour; eaten unhonoured, it destroys both these."

The day was to be spent in study and in the service of his teacher :

नादितो गुरुणा नित्यमप्रणोदित एव वा ।
कुर्यादध्ययने योगमाचार्यस्य हितेषु च ॥[2]

"Directed or not directed by his teacher, let him ever engage in study, and in doing benefits to his preceptor."

[1] *Manusmṛti*, ii, 54, 55.
[2] *ibid.*, ii, 191.

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At sunset he was again to worship till the stars appeared. Then the second meal was taken. Between these two meals he was generally not to eat, and he was enjoined to be temperate as to his food.

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥[1]

"Over-eating is against health, long life (the attainment of) heaven and merit, and is disapproved by the world; therefore let him avoid it."

The rules laid down as to his general conduct show how frugality, simplicity and hardiness were enforced, so that the youth might grow into a strong and vigorous man; it was the training of a nation of energetic, powerful, nobly-mannered and dignified men.

वर्जयेन्मधु मांसं च गन्धमाल्यं रसांस्त्रियः ।
शुक्तानि चैव सर्वाणि प्राणिनां चैव हिंसनम् ॥
अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥
द्यूतं च जनवादं च परिवादं तथानृतम् ।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥
एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्वचित् ।
कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः ॥
स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।
स्नात्वार्कमर्चयित्वा त्रिः पुनर्मामित्यृचं जपेत् ॥[2]

[1] *Manusmṛti*, vi, 57.
[2] *ibid.*, ii, 177—181.

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"Let him refrain from wine, meat, perfumes, garlands, tasty and savoury dishes, women, all acids, and from injury to sentient creatures.

"From unguents, collyrium to the eyes, the wearing of shoes and umbrellas, from lust, anger and greed, dancing, singing and playing on musical instruments.

"Dice-playing, gossip, slander and untruth, from staring at and touching women, and from striking others.

"Let him always sleep alone, and let him not waste his seed; he who from lust wastes his seed, destroys his vow (and its valuable fruits.)

"A twice-born Brahmachārī who loses seed in sleep without lust, having bathed and worshipped the sun, should repeat the ṛk, पुनर्मामैत्, etc., three times."

The student will see that all the injunctions of Manu above quoted apply perfectly to the present day, except the prohibition as to shoes and umbrellas. Changed social conditions make modifications necessary on this point, as well as on certain other matters not included in the quotation.

The great stress laid upon chastity and purity during youth is due to the fact that the vigour and strength of manhood, freedom from disease, healthy children, and long life, depend more on this one virtue of complete continence than on any other one thing, self-abuse being the most fertile breeder of disease and premature decay. The old legislators and teachers therefore made a vow of celibacy part of the obligation of the student, and the very name of the student, the Brahmachārī, has become

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synonymous with one who is under a vow of celibacy. The injunction quoted above, to avoid dancing, singing, playing on musical instruments, dicing, gossip, staring at and touching women, has as aim to keep the lad out of the company and the amusements that might lead him into forgetfulness of his vow, and into temptations for its breach.* The simple food, the hard work, the frugal living, all build up a robust body, and inure it to hardships.

Over and over again Manu speaks on this:

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥[1]

"Let the wise man exercise assiduity in the restraint of the senses, wandering among alluring objects, as the driver (restrains) the horses."

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम् ॥[2]

"Having brought into subjection all his senses, and also regulated his mind, he may accomplish all his objects by Yoga, without emaciating his body."

The *Chhāndogyopaniṣhaṭ* declares that Yajña, Iṣhta, the feeding of the poor, the dwelling in forests, are all summed up in Brahmacharya, and that the third heaven of Brahmā is only thus obtained.[3]

The practice of self-control and complete continence was rendered much more easy than it would otherwise

[1] *Manusmṛti*, ii, 88.
[2] *ibid.*, ii, 100.
[3] *loc. cit.*, VIII, iv, 3, and v, 1—4.

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have been, by the care bestowed on the physical development and training of youth by physical exercises and manly games of all kinds. In the *Rāmāyaṇa* and the *Mahābhāraṭa*, we read of the way in which the youths were practised in the use of weapons, in riding and driving, in sports and feats of skill. These physical exercises formed a definite part of their education, and contributed to the building up of a vigorous and healthy frame.

Having thus fulfilled, in study and strict chastity, the student period, the youth was to present his teacher with a gift, according to his ability, and return home to enter the household life.

Then, and then only, he was to take a wife, and the responsibilities of man's estate. After marriage, great temperance in sexual relations was enjoined, marital connexion being only permissible on any one of ten nights in a month (see *Manu*, iii, 45—49). Women were to be honoured and loved, else no welfare could attend the home:

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥
यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्र तास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥[1]

[1] *Manusmṛti*, iii, 55—57.

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"They must be honoured and adorned by fathers, brothers, husbands and brothers-in-law, desiring welfare.

"Where women are honoured, there verily the Devas rejoice; where they are not honoured, there indeed all rites are fruitless.

"Where the female relatives grieve, there the family quickly perishes; where they do not grieve, that family always prospers."

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥[1]

"In the family in which the husband is contented with his wife, and the wife, with the husband, there happiness is ever sure."

The Gṛhastha is the very heart of Āryan life; everything depends on him.

यथा वायुं समाश्रित्य सर्वे जीवन्ति जन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्त इतराश्रमाः ॥[2]

"As all creatures live supported by air, so the other orders exist supported by the householder."

सर्वेषामपि चैतेषाम् वेदश्रुतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्बिभर्ति हि ॥
यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥[3]

[1] *Manusmṛti*, iii, 60.
[2] *ibid.*, 77.
[3] *ibid.*, 89—90.

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"Of all these, by the precepts of the Veḍa-Shruṭi, the householder is called the best; he verily supports the other three.

"As all streams and rivers flow to rest in the ocean, so all the Åshramas flow to rest in the householder."

Hence the householder is the best of the orders, ज्येष्ठाश्रमो गृही. He has the duty of accumulating wealth —in this the Vaishya is the typical householder—and of distributing it rightly. Hospitality is one of his chief duties, and in this he must never fail.

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥[1]

"Grasses, earth, water, the kind word, these four are never lacking in the houses of the good."

He must ever feed first his guests, Brāhmaṇas, his relatives and his servants, and then he and his wife should eat, but even before these he should serve brides, infants, the sick, and pregnant women.[2]

The householder must duly offer the five great sacrifices, and by Brāhmaṇa householders the duty of the monthly Shrāḍḍhas should be observed.[3] The Brāhmaṇa should maintain his studies, and not follow occupations which prevent study, but earn his living in some business that does not injure others.[4] Careful rules are laid down for conduct that belong to the general

[1] *Manusmṛti*, iii, 101.
[2] *ibid.*, 114—116.
[3] *ibid.*, iv, 17.
[4] *ibid.*, 2.

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conduct of life, the householder being the typical human being. His special virtues are hospitality, industry, truth, honesty, liberality, charity, purity of food and life. He may enjoy wealth and luxury, provided he give alms.

The householder may quit the household life, and become a Vānaprastha, going to the forest when, as before said, he is growing old and has grandchildren. His wife may go with him, or remain with her sons, and he goes forth, taking with him the sacred fire and sacrificial instruments. His duty to the world is now to help it by prayer and sacrifice, and he is accordingly to continue to offer the five daily sacrifices, together with the Agnihotra, the new- and full-moon sacrifices and others. The rule of his life is to be sacrifice, study, austerity, and kindness to all:

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥[1]

"Let him ever be engaged in Veda study, controlled, friendly, collected; ever a giver, not a receiver, compassionate to all beings."

This simple ascetic life leads him on to the last stage, that of the Sannyāsī, the man who has renounced all. He no longer offers sacrifices, having given all his property away; he lives alone, with tree for shelter, his life given to meditation.

अनग्निरनिकेतः स्याद्ग्राममन्नार्थमाश्रयेत् ।
उपेक्षकोऽसंकुसुको मुनिर्भावसमाहितः ॥[2]

[1] *Manusmṛti*, vi, 8.
[2] *ibid.*, 43.

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"Let him be without fire, without dwelling, let him go to a village for food, indifferent, firm of purpose, a muni of collected mind."

Then follows a beautiful description of the true Sannyāsī.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥
दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतं वदेद्वाचं मनःपूतं समाचरेत् ॥
अतिवादांस्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥
क्रुध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥
अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥[1]

"Let him not wish for death, let him not wish for life, let him wait for the time, as a servant for his wages.

"Let him set feet purified (guided) by sight, let him drink water purified by (strained through) a cloth, let him speak words purified by truth, let him do acts purified (governed) by reason.

"Let him endure harsh language, and let him not insult any one; nor, relying on this (perishable) body, let him make an enemy of any one.

[1] *Manusmṛti*, vi, 45–49.

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"Let him not return anger to the angry, let him bless when cursed; let him not utter lying speech, scattered at the seven gates (*i. e.*, speech showing desire for the fleeting and false objects of the five outer senses and Manas and Buḍḍhi).

"Rejoicing in the Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, let him wander here (on the earth), aiming at liberation."

He is to meditate constantly on transmigration and suffering, on the Supreme Self and Its presence in high and low alike, to trace the Jīvātmā through its many births, and to rest in Brahman alone. Thus doing, he reaches Brahman.

Such were the four Āshramas of Sanāṭana Ḍharma, designed for the training of man to the highest ends. In modern days they cannot be completely revived in their letter, but they might be revived in their spirit, to the great improvement of modern life. The student period must now be passed in school and college, for the most part, instead of in the Āshrama of the Guru; but the same principles of frugal, hardy, simple living might be carried out, and Brahmacharya might be universally enforced. The Gṛhasṭha ideal, commenced at marriage, might be very largely followed in its sense of duty and responsibility, in its discharge of religious obligations, in its balanced ordering of life, in its recognition of all claims, of all debts. The third Āshrama could not be lived in the forest by many, and the fourth Āshrama is beyond the reach of most in these

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days; but the idea of the gradual withdrawal from worldly life, of the surrender of the conduct of business into the hands of the younger generation, of the making of meditation, study and worship the main duties of life—all this could be carried out. And the presence of such aged and saintly men would sanctify the whole community, and would serve as a constant reminder of the dignity and reality of the religious life, setting up a noble ideal, and raising, by their example, the level of the whole society.

A life which is well-ordered from beginning to end —that is what is implied in the phrase "The four Āshramas". Two of them—namely that of the student and that of the householder—may be said to represent in the life of an individual that outward-going energy which carries the Jīva into the Pravṛṭṭi Mārga. The two latter stages—the life of the Vānaprastha and that of the Sannyāsī—these are the stages of withdrawal from the world, and may be said to represent the Nivṛṭṭi Mārga in the life of the individual. So wisely did the ancient ones mark out the road along which a man should tread, that any man who takes this plan of life, divided into four stages, will find his outgoing and indrawing energies rightly balanced. First, the student stage, properly lived and worthily carried out; then the householder stage, with all its busy activity in every direction of worldly business; then the gradual withdrawal from activity, the turning inward, the life of comparative seclusion, of prayer and of meditation, of the giving of wise counsel to the younger generation engaged in worldly

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activities; and then, for some at least, the life of complete renunciation.

It must not be forgotten that the passing through these Āshramas and the reaching of liberation has for its object—as we may see from the stories of Muktas in the Purāṇas and Itihāsas—the helping on of the worlds, and the co-operating with Īshvara in His benevolent administration, and His guidance of evolution. In the outward life of Sannyāsa the Jīvātmā learns detachment and indifference, but the highest Sannyāsa is that of the inner, not that of the outer life, in which a man, who is completely detached and indifferent, mingles in the life of men for their helping and uplifting.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्नचाक्रियः ॥[1]

"He who performeth such action as is duty, independently of the fruit of action, he is a Sannyāsī and Yogī also, not he that is without fire and rites."

Such a man lives in the midst of objects of attachment and is yet without attachment, regarding nothing as his own though possessed of wealth. He then becomes the ideal householder, whom the Gṛhastha reflects, and verifies in its fullest sense the dictum of Manu, that the householder order is the highest of all because it is the support of all. And the household life is truly lived only where a man sets before himself that high ideal of administrator rather than owner, servant rather than master of all.

[1] *Bhagavad-Gītā*, iv, i.

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CHAPTER VII

THE FOUR CASTES

Just as the Four Āshramas serve as a school for the unfolding of the Jīvātmā during a single life, so do the Four Castes serve as a similar school for its unfolding during a part of the whole period of its transmigrations. Looked at in the broadest sense, they represent the complete period, but, as an external system, the Jīvātmā is in them only for a portion of his pilgrimage. The present confusion of castes has largely neutralised the use they once served. In the ancient days the Jīvātmā was prepared for entrance into each caste through a long preliminary stage outside India; then he was born into India and passed into each caste to receive its definite lessons; then was born away from India to practise these lessons; usually returning to India, to the highest of them, in the final stages of his evolution.

It is necessary to see the great principles underlying the Caste System in order to estimate its advantages at their proper value; and also in order to distinguish rightly between these fundamental principles and the numerous non-essential, and in many cases

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mischievous, accretions which have grown up around it, and have become interwoven with it, in the course of ages.

The first thing to understand is that the evolution of the Jīvātmā is divided into four great stages, and that this is true of every Jīvātmā, and is in no sense peculiar to those who, in their outer coverings, are Āryans and Hinḍūs. Jīvāṭmās pass into and out of the Hinḍū Religion, but every Jīvāṭmā is in one or other of the four great stages. These belong to no age and to no civilisation, to no race and no nation. They are universal, of all times and of all races.

The first stage is that which embraces the infancy, childhood and youth of the Jīvāṭmā, during which he is in a state of pupilage, fit only for service and study, and has scarcely any responsibilities.

The second stage is the first half of his manhood, during which he carries on the ordinary business of the world, bears the burden of household responsibilities, so to say, the accumulation, enjoyment and proper disposal of wealth, together with the heavy duties of organising, training and educating his youngers in all the duties of life.

The third stage occupies the second half of his manhood, during which he bears the burden of national responsibilities, the duty of protecting, guiding, ruling others, and utterly subordinating his individual interests to the common good, even to the willing sacrifice of his own life for the lives around him.

The fourth stage is the old age of the Jīvāṭmā, when his accumulated experiences have taught him to

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see clearly the valuelessness of all earth's treasures, and have made him rich in wisdom and compassion, the selfless friend of all, the teacher and counsellor of all his youngers.

These stages are, as said above, universal. The peculiarity of the Sanāṭana Ḍharma is that these four universal stages have been made the foundation of a social polity, and have been represented by four definite external castes, or classes, the characteristics laid down as belonging to each caste being those which characterise the stage of the universal evolution to which the caste corresponds.

The first stage is represented by the Shūḍra caste, in which, as we shall see, the rules are few and the responsibilities light. Its one great duty is that of service; its virtues are those which should be evolved in the period of youth and pupilage—obedience, fidelity, reverence, industry and the like.

The second stage is represented by the Vaishya, the typical householder, on whom the social life of the nation depends. He comes under strict rules, designed to foster unselfishness and the sense of responsibility, to nourish detachment in the midst of possession, and to make him feel the nation as his household. His virtues are diligence, caution, prudence, discretion, charity, and the like.

The third stage is represented by the Kṣhaṭṛiya, the ruler and warrior, on whom depends the national order and safety. He also lives under strict rules, intended to draw out all the energy and strength of his character and to turn them to unselfish ends, and

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to make him feel that everything he possesses, even life itself, must be thrown away at the call of duty. His virtues are generosity, vigour, courage, strength, power to rule, self-control, and the like.

The fourth stage is represented by the Brāhmaṇa, the teacher and priest, who lives under the strictest of all rules directed to make him a centre of purifying influence, physically as well as morally and spiritually. He is to have outgrown the love of wealth and power, to be devoted to study, learned and wise. He is to be the refuge of all creatures, their sure help in time of need. His virtues are gentleness, patience, purity, self-sacrifice, and the like.

The Jīvātmā who, in any nation, at any time, shows out these types of virtues, belongs to the stage of which his type is characteristic, and, if born in India as a Hinḍū, should be born into the corresponding caste. In this age one can only say "should be," as the castes are now confused and the types are but rarely found. These characteristic virtues form the "Ḍharma" of each caste, but these Ḍharmas are now, unhappily, disregarded.

It is easy to see that the broad dividing lines of classes everywhere follow these lines of caste. The manual labour class, the proletariat—to use the western term—should consist of Jīvāṭmās in the Shūḍra stage. The organisers of industry, the merchants, bankers, financiers, large agriculturists, traders, should be Jīvāṭmās in the Vaishya stage. The legislators, warriors, the judicial and administrative services, the statesmen and rulers, should be Jīvāṭmās who are in

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the Kṣhaṭṭriya stage. And the teachers, *savants*, clergy, the spiritual leaders, should be Jīvāṭmās in the Brāhmaṇa stage. There are Jīvāṭmās of the four types everywhere, and there are social offices of the four kinds everywhere; but now, in the Kali Yuga, the four types of Jivāṭmās and the four departments of national life are mixed up in inextricable confusion, so that every nation presents a whirl of contending individuals, instead of an organised community moving in harmony in all its parts.

Another fundamental principle of caste was that as the Jīvāṭmā advanced, his external liberty, as seen above, became more and more circumscribed and his responsibilities heavier and heavier. The life of the Shūḍra was easy and irresponsible, with few restrictions as to food, amusement, place of residence or form of livelihood. He could go anywhere and do anything. The Vaishya had to bear the heavy responsibilities of mercantile life, to support needful public institutions with unstinted charity, to devote himself to business with the utmost diligence; and he was required to study, to make sacrifices, to be pure in his diet, and disciplined in his life. The Kṣhaṭṭriya, while wielding power, was worked to the fullest extent, and his laborious life, when he was a monarch, would alarm even a diligent king of the present day; the property, the lives of all, were guarded by the warrior caste, and any man's grievance unredressed was held to dishonour the realm. Heaviest burden of all was laid on the Brāhmaṇa, whose physical life was austere and rigidly simple, who was bound by the

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most minute rules to preserve his physical and magnetic purity, and whose time was spent in study and worship. Thus the responsibility increased with the superiority of the caste, and the individual was expected to subordinate himself more and more to the community. The rigid purity of the Brāhmaṇa was far less for his own sake than for that of the nation. He was the source of physical health by his scrupulous cleanliness, continually purifying all the particles of matter that entered his body, and sending forth a pure stream to build the bodies of others, for health and gladness are contagious and infectious, for the same reasons as disease and sorrow. The rules which bound him were not intended to subserve pride and exclusiveness, but to preserve him as a purifying force, physical as well as moral and mental. The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community. As Manu said :

संमानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥[1]

"Let the Brāhmaṇa flee from homage as from venom : let him ever desire indignity as nectar."

Let us now study some of the statements made on this subject in the Shruṭi and Smṛṭi.

[1] *Manusmṛṭi*, ii, 162.

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The general principle laid down above as to the universality of the four great stages and as to their being founded on natural divisions is enunciated by Shrī Kṛṣhṇa :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धि ..... ॥[1]

"The four castes were emanated by Me, by the different distribution of the energies (attributes) and actions ; know Me to be the author of them."

This distribution it is which marks out the castes, and it is not, of course, confined to India. But in the land in which settled the first family of the Āryan stock, the Manu established a model polity or social order, showing in miniature the course of evolution, and into this were born Jīvāṭmās belonging to the different stages, who showed out the characteristics of the several castes, and thus formed a truly model state. This was "the golden age" of India, and the traditions of this still linger, the splendid background of her history.

When humanity is figured as a vast man or when the Īshvara is spoken of as emanating men, then we have the following graphic picture of the four castes :

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥[2]

[1] *Bhagavaḍ-Gīṭā*, iv, 13.
[2] *Ṛgveḍa*, X, xc, 12.

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"The Brāhmaṇa was His mouth; the Rājanya was made His two arms; His two thighs the Vaishya; the Shūdra was born from His two feet."

The teacher is the mouth, and the ruling power the arms; the merchants are the pillars of the nation, as the thighs of the body, while all rest on the manual worker. As we see the facts and necessities of social organisation, we cannot but recognise the inevitableness of the division, whether it be represented or not by a system of four castes.

The virtues that constitute the four castes are thus described by Shrī Kṛshṇa:

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥[1]

"Of Brāhmaṇas, Kṣhaṭṭriyas, Vaishyas and Shūdras, O Paraṇṭapa! the Karmas have been distributed according to the Guṇas born of their own natures.

"Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, wisdom, knowledge,

[1] *Bhagavaḍ-Gīṭā*, xviii, 41—44

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belief in God, are the Brāhmaṇa-karma, born of his own nature.

"Prowess, splendour, firmness, dexterity, and also not fleeing in battle, generosity, rulership, are the Kṣhaṭṭriya-karma, born of his own nature.

"Agriculture, protection of kine, and commerce are the Vaishya-karma, born of his own nature. Action of the nature of service is the Shūdra-karma, born of his own nature."

Thus clearly are outlined the Ḍharmas of the four castes, the qualities which should be developed in each of the four great stages of the pilgrimage of the Jīvāṭmā through Samsāra.

Manu explains the occupations of each caste very clearly:

सर्वस्यास्य तु सर्गस्य गुप्तयर्थं स महाद्युतिः।
मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत् ॥
अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥
प्रजानां रक्षणं दानमिज्याध्ययनमेव च।
विषयेष्वप्रसक्तिं च क्षत्रियस्य समादिशत् ॥
पशूनां रक्षणं दानमिज्याध्ययनमेव च।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत्।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥[1]

[1] *Manusmṛti*, i, 87—91.

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"He, the Resplendent, for the sake of protecting all this creation, assigned separate Karmas to those born of His mouth, arms, thighs and feet.

"Teaching and studying the Veda, sacrificing and also guiding others in offering sacrifices, gifts and receiving of gifts, these He assigned to the Brāhmaṇas.

"The protection of the people, gifts, sacrificing, and study of the Vedas, non-attachment amid the objects of the senses, these He prescribed to the Kṣhaṭṭriyas.

"The protection of cattle, gifts, sacrificing, and study of the Vedas, commerce, banking, and agriculture, to the Vaishyas.

"The Lord commanded one Karma only to the Shūdras, to serve ungrudgingly these castes."

Thus the Brāhmaṇas alone might teach the Vedas, but the duty of studying them belonged equally to the three twice-born castes.

A man who did not show forth the Dharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brāhmaṇas were mere ashes, unfit for the discharge of their duties, and even more strongly Manu says:

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः ॥
योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥[1]

[1] *Manusmṛti*, ii, 157, 168.

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"'As a wooden elephant, as a leathern deer, such is an unlearned Brāhmaṇa; the three bear only names.

"The Brāhmaṇa who, not having studied the Veḍas, labours elsewhere, becomes a Shūḍra in that very life together with his descendants."

And again:

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैव शूद्रताम् ।
क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च ॥[1]

"The Shūḍra becomes a Brāhmaṇa and a Brāhmaṇa a Shūḍra (by conduct). Know this same (rule to apply) to him who is born of the Kṣhaṭṭriya or of the Vaishya."

So also Yuḍhiṣhṭhira taught the fundamental distinctions, without the existence of which caste becomes a mere name:

सत्यं दानं क्षमा शीलमानृशंस्यं तपो घृणा ।
दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥
शूद्रे तु यद्भवेल्लक्ष्यं द्विजे तच्च न विद्यते ।
नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
यत्रैतल्लक्ष्यते सर्प वृत्तं स ब्राह्मणः स्मृतः ।
यत्र नैतद्भवेत्सर्प तं शूद्रमिति निर्दिशेत् ॥[2]

"Truth, gift, forgiveness, good conduct, gentleness, austerity, and mercy, where these are seen, O king of serpents, he is called a Brāhmaṇa.

[1] *Manusmṛti*, x, 65.

[2] *Mahābhāraṭa*, Vanaparva, clxxx, 21, 25, 26.

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"If these marks exist in a Shūdra and are not in a twice-born, the Shūdra is not a Shūdra, nor the Brāhmaṇa a Brāhmaṇa.

"Where this conduct is shown, O serpent, he is called a Brāhmaṇa; where this is not, O serpent, he should be regarded as a Shūdra."

In the *Viṣhṇu-Bhāgavaṭa* we read:

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ॥[1]

"What is said as to the marks of conduct indicative of a man's caste, if those marks are found in another, designate him by the caste of his marks (and not of his birth)."

Commenting on this Shrīḍhara Svāmī says: "Brāhmaṇas and others are to be chiefly recognised by Shama and other qualities, and not by their birth alone."

जन्मना जायते शूद्रः संस्काराद्द्विज उच्यते ।

"By birth every one is a Shūdra. By Samskāra he becomes twice-born."

So also we find that the preceptor Haridrumata of the Gauṭama goṭra, approached by Saṭyakāma, desirous of becoming his pupil, asked him his goṭra; the boy answered that his mother did not know his goṭra, for he was born when she was engaged in waiting on guests, and he could only go by her name; he

[1] *loc. cit.*, VII, xi, 35.

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was therefore merely Satyakāma, the son of Jābāla. Haridrumata declared that an answer so truthful was the answer of a Brāhmaṇa, and he would therefore initiate him.[1]

Further it must be remembered :

आचारहीनं न पुनन्ति वेदाः ।[2]

"The Veḍas do not purify him who is devoid of good conduct."

Much question has arisen as to the possibility of a man passing from one caste to another during a single life. It is, of course, universally granted that a man raises himself from one caste to another by good conduct, but it is generally considered that the conduct bears fruit by birth into a higher caste in the succeeding life. The texts quoted in support of passage from one caste to another will mostly bear this interpretation, just as by degradation from one caste to another rebirth in a lower caste was generally meant. But there are cases on record of such passage during a single life. The history of Vishvāmiṭra, a Kṣhaṭṭriya, becoming a Brāhmaṇa is familiar to every one, [3] but equally familiar are the tremendous efforts he made ere he attained his object—a proof of the extreme difficulty of the change. Gārgya, the son of Shini, and Ṭrayyāruṇi, Kavi and Puṣhkarāruṇi, the sons of Ḍuriṭakṣhaya, all Kṣhaṭṭriyas, became Brāhmaṇas, as

[1] *Chhāṇḍogyopaniṣhaṭ*, IV, iv.
[2] *Vasiṣhṭha-Smṛṭi*, vi, 3
[3] *Rāmāyaṇa*, Bālakāṇḍa, lvii—lxv.

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did Muḍgala, son of Bharmyāshva, also a Kṣhaṭṭriya.[1] Vīṭahavya, a Kṣhaṭṭriya, was made a Brāhmaṇa by Bhṛgu, in whose Āshrama he had taken refuge.[2]

The truth probably is that changes of caste were made in the ancient days, but that they were rare, and that good conduct for the most part took effect in rebirth into a higher caste. Even the famous shloka:

न योनिर्नापि संस्कारो न श्रुतं न च संततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणं ॥[3]

"Not birth, nor Samskāras, nor study of the Veḍas, nor ancestry, are causes of Brāhmaṇahood. Conduct alone is verily the cause thereof," may apply as well to rebirth into a higher caste as to transference into it. In ancient days the immediate present was not as important as it is now, the continuing life of the Jīvāṭmā being far more vividly kept in mind, and the workings of kārmic law more readily acquiesced in. Nor were the divisions of castes then felt to be an injustice, as they now are when the Ḍharmaṡ of the castes are neglected, and high caste is accompanied by a feeling of pride instead of by one of responsibility and service.

Innumerable subdivisions have arisen within the great castes, which have no foundation in nature and therefore no stability nor justification. By these much social friction is caused, and petty walls of division

[1] *Viṣhṇu-Bhāgavaṭa*, IX, xxi, 19, 20, 33.

[2] *Mahābhāraṭa*, Anushāsanaparva, xxx.

[3] *Mahābhāraṭa*, Vanaparva, cccxiii, 108.

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are set up, jealousies and rivalries taking the place of the ancient co-operation for the general good. The circles of intermarriage became too restricted, and local and unimportant customs become fossilised into religious obligations, making social life run in narrow grooves and cramping limitations, tending to provoke rebellion and exasperate feelings of irritation. Moreover, many of the customs regarded as most binding are purely local, customs being vital in the South which are unknown in the North, and *vice versa*. Hence Hinḍūs are split up into innumerable little bodies, each hedged in by a wall of its own, regarded as all-important. It is difficult, if not impossible, to create a national spirit from such inharmonious materials, and to induce those who are accustomed to such narrow horizons to take a broader view of life. While a man of one of the four castes, in the old days, felt himself to be an integral part of a nation, a man of a small sub-caste has no sense of organic life, and tends to be a sectarian rather than a patriot.

At the present time a man of any caste takes up any occupation, and makes no effort to cultivate the characteristic virtues of his caste. Hence the inner and the outer no longer accord, and there is jangle instead of harmony. No caste offers to incoming Jīvāṭmās physical bodies and physical environments fitted for one caste more than for another, and the castes consequently no longer serve as stages for the evolving Jīvāṭmās. Hence the great value of the Hinḍū system as a graduated school, into which Jīvāṭmās could pass for definite training in each stage,

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has wellnigh ceased, and the evolution of the human race is thereby delayed.

The caste system is one on which the student, when he goes out into the world, will find great difference of opinion among pious and highly educated men, and he will have to make up his own mind upon it, after careful study and deliberation. It is the system which Manu considered best for the fifth, or Âryan, race, the Pañchajanas, and in its early days ensured order, progress and general happiness, as no other system has done. It has fallen into decay under those most disintegrating forces in human society—pride, exclusiveness, selfishness, the evil brood of Ahamkāra wedded to the personal self instead of to the Supreme Self.

Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain is it, that if those abuses could be destroyed and the system itself maintained, Hinḍūism would solve some of the social problems which threaten to undermine western civilisation, and would set an example to the world of an ideal social state.

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